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1962

# CRUSADING IN THE CANADIAN WEST

A Survey of Baptist Missionary Endeavor

## Our Ukrainian Missionaries



Front Row: Left to Right  
Mr. N. Shelpuk, Winnipeg; Rev. Ivan Shakotko, for twenty-five years  
a missionary in Saskatchewan, now pastor of the Detroit  
Ukrainian Church, Michigan; Rev. Ivan Kmets, Saskatoon

Back Row: Left to Right  
Rev. J. Prychodko, Willingdon, Alberta; Rev. Peter Kindrat, Northern  
Saskatchewan; Mr. Eli Shakotko (elder of the Lizard  
Lake Church); and Rev. Y. Diduk, Edmonton, Alberta



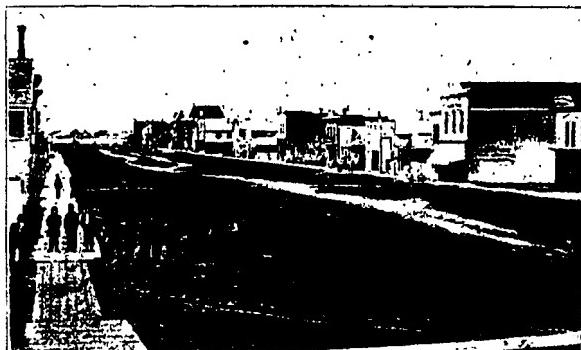
Pioneer McDonald

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Main Street, Winnipeg, in 1870

# CRUSADING IN THE CANADIAN WEST

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## The Field



GLANCE at the map of the Dominion of Canada reveals the fact that approximately two-thirds of the area of the country lies west of the Great Lakes. As far as missionary challenge is concerned, the field is ever-expanding. When, in 1873, the Baptists of Canada accepted this challenge, the field was confined to a few scattered settlements in the Red River Valley, chief among which was the village of Winnipeg. It was at this point that Pioneer McDonald settled, and established the first Baptist Church in the west. Gradually the tide of immigration spread across the prairies westward, and still further west, until with the completion of the Canadian Pacific Railway, villages, towns, and cities sprang up with amazing rapidity. Every year saw great new areas occupied by the trader and homesteader. A second tide of immigration moved northward along the Pacific coast, and the cities of New Westminster, Victoria, and Vancouver were incorporated. The desire to establish communication between these settlements and the east, and to secure an outlet to the Pacific, inspired the building of the railway through the Rockies, in spite of gigantic obstacles. This communication established, a belt of civilization extending from the Red River to the Pacific Coast, a distance of about fifteen hundred miles, rapidly developed, presenting an ever-increasing missionary opportunity.

In more recent years the direction of invasion and development has turned northward, until today there are settlements with railway communication on the shores of the Hudson Bay. Churchill is about one thousand miles distant by rail from Winnipeg; the Flin Flon mining area is four hundred miles north of the international boundary. The city of Prince Albert, in Saskatchewan, is situated about three hundred miles north of the 49th parallel, and from this centre vast new settlements are steadily developing, east and west and north. It is estimated that during the last three or four years about 25,000 people have settled in the Meadow Lake district, into which railway communications now extend, as well as to Big River, which is about one hundred miles north of Prince Albert.

In Alberta the northern invasion is even more pronounced. In fact there is communication by rail and river with Aklavik on the shores of the Arctic. The possibilities of this vast north land are becoming increasingly known and increasingly attractive.

Dr. W. G. Carpenter, Principal of the Institute of Technology in Calgary, and President of the Baptist Union of Western Canada, who has travelled extensively in the north, made the following statement in an article recently published in *The Western Baptist*:

"More than one-third of Canada lies north of the 60th parallel or north of the Provinces of Manitoba, Saskatchewan, Alberta and British Columbia. The West is a land of tremendous distances, tremendous possibilities, tremendous problems. From the 49th parallel, the boundary line between Alberta and Montana, to Herschel Island is a distance of approximately as far as from Calgary to Toronto, three nights and two days on a C.P.R. transcontinental train. This north land has agricultural prospects of an amazing sort. Four hundred miles north of Edmonton might have been found this summer a field of 50 acres of sweet

corn, acres of tomatoes, cucumbers, eggplants, cauliflower, growing out of doors. Two hundred miles north of this again, Sheridan Lawrence has been growing tender vegetables for fifty years. Wheat is grown and ripened 1,000 miles north of the American boundary line and commercial timber may be cut at the mouth of the Mackenzie River which from its source at Findlay Forks is 2,525 miles in length.

"The Barren Lands west of Hudson's Bay, an area approximately 1,500 miles square, is one of the most interesting mineralized areas on the face of the globe. The Western Cordillera, 750 miles wide, is a treasure-house of beauty and mineral wealth. The agricultural triangle has its apex at the mouth of the Mackenzie River and its base, the American boundary line, from Pincher Creek to Winnipeg, roughly one-half of it having only insignificant settlement, if open to settlement at all. In those areas where there is settlement it is very sparse.

"Within the Province of Alberta are resources of tar sands sufficient in quantity to pave a three-inch pavement 100 feet wide four hundred times around the globe. There are beds of rock salt lying under hundreds of square miles of territory at relatively shallow depths. There are coal fields containing one-seventh of the known supply of the world underlying Alberta, and natural gas in incalculable quantities has been discovered. Truly it is a land of tremendous resources.

"These are handicaps at the present time, for these resources are for the great part undeveloped and non-liquid. Because of them many wonder why the West should call for aid. It will not always call for aid but will render aid and be a large factor in working out the destiny of Canada. But in these pioneering days it must have help. Money spent in its development will eventually pay tremendous dividends, but the operations must be set in motion."

This, then, is the ever-widening field in which people are almost continually on the move, making the permanent establishment of religious work in many areas exceedingly difficult, if not altogether impossible. In not a few localities churches have been organized, have flourished, have had their day and ceased to be. This movement of people is bound to continue as long as there are new areas, with alluring agricultural or mineral prospects, open for settlement, and it will be

many years before these new areas are entirely exhausted. In a sense then, our Western enterprise ministers to a transient people, and while we have many more or less permanently established causes, a large share of our energy and means will of necessity be expended in an attempt to keep pace with this moving tide.



Settlers camped at Peace River on account of high water

Mention has been

made of the Meadow Lake country, in Saskatchewan, and the Peace River district in Alberta. Movement to these territories has been greatly stimulated during the past two or three years by the continued drought experienced over an extended area in the southern part of the country. Farmers by the hundreds, despairing of success in the south where they had already established their homes, moved out, bag and baggage, and sought new homesteads in the north. Many stories of hardships bravely undertaken and privations stoically endured have come to us.

With their household effects loaded upon waggons and hayracks, with in some cases cows tethered behind, with the members of the family tucked in somewhere, weeks and even months have been spent on the open trail. One of our pastors writing of conditions in his district last summer said, "The roads in this area are literally blocked with caravans of people moving north." We came across one lady who told us that after twenty-two years of toil, she and her husband had lost almost everything and had decided to move out, leaving house and farm buildings deserted. That wooden house, though small, would contain

many precious memories, but now, well on in middle life, they were moving out with little or nothing, to start all over again. Can you realize that?



These boys drove from Saskatchewan to Fort St. John  
in this rig  
and many with insufficient food, in improvised homes that could not

There are very many such cases. Not infrequently during the last three years did farmers go north in the early spring to find a suitable location, and perhaps get a little breaking done and a little crop put in. Again and again last summer we came up with caravans led by women, the husbands having gone on ahead. Another chapter was written last year in the record of the heroism of Canadian womanhood. Once again did Canadian women prove that in an emergency they may be relied upon. Many families faced the winter just ended with insufficient clothing

possibly be weather-proof, because they had neither the time nor the means to build more permanently.

We have written at this length on this phase of the subject to show that in any consideration of the missionary problem of Western Canada, the unsettled nature of conditions and the continual movement of the people must be as far as possible understood.

### The People

A missionary enterprise is concerned with humanity. Its object is to save souls, claim and reclaim lives, and develop right character, and we speak of the extent and the resources of the west only because they attract ever-increasing numbers of people. These people present at once an overwhelming missionary problem and an 'unique' missionary opportunity.

The people of the West—who are they? Perhaps the best way to answer this question is to quote briefly from the 1931 census returns. At the present time about one-third of the population of the Dominion resides in the West. The population of the four Western provinces is: Manitoba, 700,139; Saskatchewan, 921,785; Alberta, 731,695; and British Columbia, 694,263, or a total of 3,047,882, out of a Dominion total of just over 10,000,000. These figures take on a new significance from the standpoint of nation building and missionary endeavour when we realize that only 368,010 in Manitoba are of British origin, in Saskatchewan only 437,836, in Alberta 389,238, and in British Columbia 489,923. In other words, considerably less than fifty per cent of the population of the three prairie provinces is of British origin, while less than seventy per cent of the population of British Columbia is British. Without desiring to be wearisome, but as a preparation for what is to be said regarding our missionary work among non-English peoples, let us give the following figures:

There are in the four Western provinces 73,883 Russians, 195,462 Ukrainians, 258,746 Germans, 16,612 Czecho-Slovakians, 67,843 Swedish, 25,213 Danish, 85,321 Norwegians. We mention these because they are the national groups among whom the Baptist Union has mission work. There are over 90,000 people of Polish extraction; we have no work among them.

These peoples are to be found in large groups in all western cities, in extensive colonies in the rural areas, as well as scattered here and there in single families throughout the country. They have their own national characteristics and culture, and let us not despise that culture. A study of their history and national background reveals at once their possibilities as contributing factors in nation-building.

To quote again from Dr. Carpenter's article:

"Central Europe knows about the possibilities of Western Canada, as is evidenced by the colonies of immigrants inhabiting the fertile plains. These constitute a mission problem as significant as that of any foreign field, and it is scarcely touched. It is a matter of tremendous moment what kind of citizenry is being developed in Western Canada. To a greater or less extent pioneering does not make religious work easy. There is an inclination away from God, towards wealth and material progress. This should be a matter of concern to the Christian church anywhere, and particularly to the Baptist Church. The genius of the Baptist Church should make an appeal to a rising democracy. Its magnification of the individual, its freedom from a distant court of control, its encouragement of man's direct access to his God, are all appealing features which should make the Baptist Church a

religious organization of great significance in a growing democracy."

The census reports 22 distinct national groups. These peoples become naturalized in great numbers and assume all the rights of citizenship, rights which in many cases they have been denied in the lands from which they came. That with the right and the power there should also be the desire and the knowledge to properly use them, is a matter of no little concern. There are many claimants for the loyalty and support of these people. It is imperative that we be persistent in presenting the claims of Christ and His truth which alone makes free.

### The Baptist Enterprise

As there are many peoples in the West, there are also many types and many forms of the Christian religion, and very many manifestations of irreligion. We rejoice, as Baptists, in the success of any true effort to extend the Kingdom, no matter by whom exerted, and readily and gratefully acknowledge that we are not alone in presenting the claims of Christ. Other branches of the Christian church are fully alive to the opportunity and responsibility. At the same time it is our profound conviction that we have a contribution, a distinctive contribution, to make to the religious life of the people of the west, a contribution which, unless we make it, will not be made, and a contribution which we can best make only as we retain our own identity. This conviction moved Eastern Baptists to turn their attention to the West, and brought McDonald to Winnipeg sixty years ago. This conviction has been the dominant factor in all the expenditure of wealth and life made through the years.

In what manner and with what success are we making that contribution?

After sixty years of endeavour, and notwithstanding the fact that some churches organized in good faith, and with high hope, have been forced, in some cases after years of sacrificial service, to close, there are today two hundred and twenty-five Baptist churches and seventy-five preaching stations, with a total of over twenty-two thousand members, ministered to by one hundred and forty pastors. These churches, with the exception of the German group, are definitely affiliated with the Baptist Union of Western Canada. The German churches, while not affiliated, retain a measure of contact, co-operate harmoniously and receive financial assistance from the Women's Baptist Home Mission Society of Ontario West, through the Union office. The English speaking churches are grouped in four Conventions, the Swedish churches in two conferences, the Russo-Ukrainians, the Hungarians and the Germans each in one conference. The Baptist Union of Western Canada therefore consists of one hundred and eighty-three churches grouped in four Conventions and four Conferences, while it also has a definite and practical interest in forty-seven German churches grouped in the German Conference of Western Canada.

So much for the general survey of our work. Its present condition may best be described by a brief statement regarding each Convention and Conference.

### The Work in the Conventions

**MANITOBA** is the oldest of the western provinces. Baptist work here has passed through many vicissitudes. In the days of the Convention of Manitoba and the Northwest Territories, Manitoba Baptists carried the major portion of the mission enterprise, and many churches

sprang up within her borders. With the organization of the provinces of Saskatchewan and Alberta, and the granting of provincial autonomy, large new tracts of land were opened for settlement and thousands of Manitobans, not permanently established in their Manitoba homes, moved farther west. Many of the young and struggling Baptist churches had their membership sadly depleted, while, too, a large number were forced to close.

It is interesting to note that though today our records show twice the number of members shown in 1907, there are only a little more than half the number of churches. During the past few years, under the leadership of Dr. Litch, the work has been vigorously carried on. Evangelism has been the dominant feature, conversions have been recorded, churches strengthened, and some closed churches re-opened. New opportunities are presenting themselves. During the last three years 476 have been added to the churches by baptism. The present

membership is 3,490 in 33 churches. The most northerly English pastorate in Manitoba is that of Rev. C. J. Smith, B.A., at Swan River and Bowsman. Mr. Smith covers a large area and ministers to the people of many communities. During the year successful evangelistic services have been carried on and 18 converts have been baptized. The accompanying picture shows Mr. Smith arriving in Bowsman after a twelve mile drive from Swan



Rev. C. J. Smith arriving at Bowsman after driving 12 miles, temperature 50 degrees below

River. The thermometer that day registered fifty degrees below zero. You will notice that the horse is white with frost. Arduous journeys and many difficulties are cheerfully endured for Christ's sake.

An interesting piece of mission work is carried on under the Manitoba Board at Parr Street, Winnipeg. This mission carries on work among five nationalities, conducted in English. This includes a Sunday School with a staff of 21 teachers and an enrolment of 171; a vacation school, pioneer in the city, with an attendance of 149; week night activities, including eight groups of C.G.I.T. girls and young women; boy scouts and Young Men's club. Tabernacle Church has accepted supervision of the work, and through Pastor Whidden, Chairman of Deacons J. N. MacLean and Student Howland, secured a fraternizing of young people in Church and Mission with mutually beneficial results. One promising Polish young man was baptized and others are interested.

Speaking of the hardships endured this last year in Manitoba, and of the courage of the people, Dr. Litch has this to say:

"Witnessing in the Old Year has been a gracious reality for the people in rural sections, where there was the third successive crop failure, where the grasshoppers laid fields and gardens bare,

and where low prices left taxes unpaid; in cities and towns where salaries and wages were severely cut, and where jobs shrunk into part time or none; all these have not been merely meekly borne, but by His Spirit turned into discipline of life and development of Christian character.

"To those who have been favored to see in close contact the cheerfulness and courage of our members it is a grand demonstration, that the Spirit Christ is a present reality.

"The Pastors have led in bearing witness, sharing the privations of the people and cheerfully taking necessary reductions in salaries, which in Mission Churches often meant the double-edged cut by both Board and Churches."

**SASKATCHEWAN:** We quote from the report of the Superintendent, Rev. Arch. Ward:

"For Saskatchewan the year that has just closed has been a very gracious one. On Convention and Churches alike the blessing of God has rested. The presence of God has been with our people, and a fine spirit has prevailed among the churches. Our common faith and united service for Christ and the Church has cemented in closer bonds the sense of our brotherhood. There have been many problems and difficulties confronting both churches and individuals of our Convention, but most of these have been incident to the difficult days in which we find ourselves. These difficulties, however, have but enhanced the fine spirit of self-sacrifice and the spiritual courage with which our churches, and especially our ministers, have faced the perplexing problems of administration and finance.

"An official map using different colors to indicate crop conditions in different areas of the Prairie Provinces, and in which blue is used to indicate crop failure, then green, red, and yellow, and other colors to indicate 5, 10, 15 or more bushels to the acre, reveals Saskatchewan to be mostly in the blue, (but not in the 'blues'). This situation has spelled acute poverty and direst distress to hundreds of our people. Many in nearly every church have found it necessary to apply for Government relief. Few of our ministers have received the full amount of salary expected at the beginning of the year. This is true almost without exception in our Home Mission Churches, and in some cases our ministers have received little more than the grant from the Board.

"It is this background of economic poverty that gives lustre to the spiritual condition and achievement of our ministers and churches.

"When one remembers that the total Home Mission expenditure in this province of nearly a million souls is about the same as the average budget of some city churches of 300 or 400 members, one is amazed at two things—first, the Grace of God that takes our small resources and makes them mighty to feed the multitude; second, the faith and devotion of our people who in spite of hampering limitations do not grow weary in well-doing. On these two things, the spirit of God and the spirit of our people, we front the future with hope and courage!"

As in Manitoba, evangelism has been the dominant feature of the work. A large number of campaigns were held with gratifying results. No special evangelist was employed, but the work was accomplished by the Superintendent and a number of pastors, who readily co-operated to make the plan successful. During the past three years there have been 355 baptisms.

Southern Saskatchewan has suffered most severely. From this area many families have moved. That there are still loyal people and large opportunities may be understood from the following passage in the Superintendent's last report:

"Droxford is an entirely rural church situated in the centre of a Baptist community, and is a lively, vigorous centre of Christian life. For the past two years it has been united with the Rouen field under one minister, in order to cut down expenses. This field is in the very heart of the district which has been dried out for the last four years, and it has had the greatest difficulty, in spite of its fine membership, in keeping its doors open.

"The church, now unable to support a minister, is carrying on for a few months with only Sunday School and Young People's services. The attendance at the church service is around 90, the Sunday School around 80, and the attendance at the Young People's meetings ranges from 25 to 40. It is tragic that such a fine field, because of its present poverty, should be without pastoral oversight. We trust our Board may be conditioned to send them a minister at the earliest opportunity, however small their contribution may be."

Northern Saskatchewan sends forth the Macedonian cry. Twenty-five thousand people have recently settled there. For these people there is the hard work of the pioneer, as they live the frontier life. Old ties are broken, old associations gone. They need churches, Sunday schools, missionaries. Here, then, is a call for heroic young ministers to go, and to Christ-minded stewards to provide the means to send them.

**ALBERTA** reports 671 baptisms for the past three years, of which 195 were for 1933. The province just bristles with missionary opportunities. There are twenty-five pastors working in thirty-three churches.



Summer Vacation Bible School, Grande Prairie  
Baptist Church

Though all parts of the province are appealing, and there are many unchurched areas, the Peace River country and further north is perhaps the most needy. Here hundreds of new families come each summer. At present we have only three English-speaking missionaries in that great area. These men minister to large and increasing territories. An attempt will be made this year to press over the Provincial boundary into the British Columbia block, where there are many new settlers. There is now

well-established work at Grande Prairie and Peace River. Regarding their extension work, Mrs. Antrobus, of Peace River, in a recent article published in The Link and Visitor, says of Grande Prairie:

"Their outside mission work is widespread and very much worth while. Valley View is 80 miles east of Grande Prairie. It is a German and Swedish settlement with some fine Baptist young people who went through—not fire and water, but plenty of Peace River mud and water, (oh, if you only knew what that means!) for those eighty miles, to hear the Gospel story once again, and to beg Mr. Waterman to help them organize a church and come to them sometimes to preach. Mr. Waterman went. Now they are organized and Mr. Peters, a Christian farmer, is in charge, carrying on Sunday School and prayer meetings in German and in English. Last year several converts came to the Grande Prairie Church to be baptized.

"Every Sunday one of the Grande Prairie ministers goes to Percy School—eight miles from town, where about forty or fifty people gather to hear the message.

"The church in the town of Peace River has but one minister, Rev. F. Antrobus, although two or three more could find more than they could manage. The town work is very encouraging. It has been fine to watch the children grow into young people, and to see them take their places in the work of the church. Three years ago a B.Y.P.U. was a burden to the leader, but now there is a live organization of about twenty-five members. A recent development in the church work is a girls' choir which sings gospel hymns at each of the evening services. After the Sunday evening service a young people's prayer meeting and personal workers' group is held. It is an inspiration to see and know the consecration in the lives of some of the young people. We are looking for lasting results from these little meetings.

"Our outside mission reaches 75 miles beyond the railway to North Star, where lives our dear Baptist Spivak family—Russian Christians who have endured much persecution for Christ's sake, and who, in patience and love, have been witnessing for Him among their neighbours. In and about that district two sisters have been working under the Women's Evangelistic Band (affiliated with the Railway Mission), and when we went there we found the people hungry for the word of God. One of the Spivak's closest neighbours has since been converted and writes asking for baptism. Rev. and Mrs. Roskam, our minister and his wife from Ponoka, Alberta, spent their summer vacation in that district, holding D.V.B.S. and evening meetings. The people were so happy about the visit. There are a great many Russian and Ukrainian people in the settlement, about whom the priests cared not at all, until Protestant mission work was begun—now they are building a church, but the people are not glad. They believe we are sincere and that we want to help them, and they want to read the Word of God for themselves. They listen eagerly as Mr. Spivak reads the scriptures in Russian, and the discussion over it is animated and earnest.

"Another outpost is Springburn, 35 miles east of Peace River, where a faithful, unassuming Baptist farmer from Nova Scotia—Mr. Patterson—conducts a Sunday School every Sunday with about twenty-five present. We help them in any way we can, but it is difficult to carry on the town work well and to venture abroad very often."

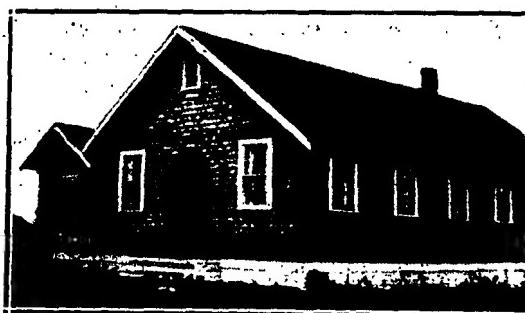
Peace River and Grande Prairie need your prayers. They are difficult fields in many ways. But our God is the Almighty One and will provide for our needs according to the faith of His people.

**BRITISH COLUMBIA** has thirty churches and twenty-five pastors. During the last three years there have been 414 baptisms. The present membership is 4,304. Of this work the annual report says:

"The work of another year is finished. It has been a period of financial uncertainty, and in some of our churches members have had considerable concern about material necessities. In spite of these and other adverse conditions, services in all the churches have been held without a break, and not a church has been closed. Business conditions have been improved slightly in some sections of the province, but many of our citizens are still seriously affected by unemployment. In many instances, the more favored have endeavored to share blessings with their less fortunate brethren. It is a joy to report that amid these times of great difficulty and trial, our Baptist people have remained immovable in their faith and have continued to abound in the work of the Lord.

"Nothing of a conspicuous nature has occurred during the year in our churches, yet the continued fidelity of the members to their churches and the beautiful spirit of harmony and unity manifested in both churches and Convention occasion deep gratitude and praise to God. There has been a strong and consistent witness to the saving grace of God, a genuine and an ardent devotion to Jesus Christ, and a greater longing to know the power of the Holy Spirit. In reviewing the churches it is easy to err, but it can be thankfully said that there has been a purifying and strengthening process at work in each, producing stability, beauty and effectiveness, and ensuring helpful Christian service in many communities, and enhancing the prestige of the denomination in the eyes of the public."

New work is being undertaken in several places in British Columbia.



New Building at Westminster Heights,  
New Westminster, B.C.

est. Its work is described by Rev. A. W. Ward, as follows:

Much of the work is for the young, and that is as it ought to be. The membership contains many young people. Of the 109 members, 30 are under 20 years of age, and 17 are between the ages of 20 and 30 years. From the kindergarten, and on through the Sunday School with its week night meetings, to the meetings of the Young People's

The recently established cause in Westminster Heights, New Westminster, under Rev. J. L. Sloat, is making steady progress. A building was erected in 1932 and had to be enlarged in 1933. Funds provided by the Montreal Sunday School Council assisted in this worthy enterprise.

Jackson Avenue Mission, Vancouver, has a special inter-

Society, we endeavor to meet the young life with helpful assistance to the better and higher things. Out from among these young people are coming more and more the workers who will carry on the work in the coming years.

The Kindergarten, carried on by the Christian Canadianization Committee of the W.M.S., and under the able leadership of Miss McDonald, the teacher, is doing a very fine work. There are 50 scholars, and they are receiving a fine training, and being linked up to the mission.



Jackson Avenue Mission,  
Vancouver, B.C.

Sunday School attendance has averaged around 75 in the mornings, and about the same in the evenings, during the winter months. Since November we have served refreshments to transient unemployed men, and at the present time from thirty to forty meals are served after the evening meeting. The cost of this is met by subscriptions from several of the Vancouver churches. It takes about \$2.00 a night for food. This special effort will be carried on until the end of April. It is an experiment, and we cannot measure its benefits. The evening service has been helped in the bringing out of more of the church members, and it has in this way strengthened the service.

We wish to record our appreciation and thankfulness to the White Cross committee of the W.M.S. for their generous gifts of clothing, especially for the beautiful and useful things sent to us at the Christmas season.

The Mothers' Meeting has now a membership of 60, with an average attendance of over 40. The spirit of prayer has taken hold of them, and blessings have come not only to the women themselves, but to others, the friends who have so kindly assisted Mrs. Ward in this department. The whole church has felt the influence of these godly prayers. In this connection the church prayer meeting should be mentioned. Its growth has been slow, but at last it has become a place of power and blessing not only to those who attend, but to the church generally.

**GERMAN CONFERENCE:** This Conference covers German work in the four Western provinces. Following is a brief survey of the proceedings of the 31st Conference which took place at Nokomis, Sask., from July 5 to 9, 1933. Ninety delegates from Manitoba, Saskatchewan and Alberta were present at the annual meeting.

The reports from the 46 churches showed that there were 220 baptisms during the year, and that the total church membership comprises 4,672 members; 56 Sunday Schools with 4,226 pupils, and 257 teachers and officers; 29 Young People's Societies with 1,279 members; 21 Ladies' Aid Societies with 492 members.

For local purposes \$31,064.51 was spent, while \$5,063.71 was devoted to missionary work.

Here is one German missionary opportunity and the way it was met:

Onoway, Alberta (Cree: meaning Fairview) is a small town 54 miles northwest of Edmonton. The country is somewhat rolling, the soil varying, offering good opportunities for mixed farming. The community consists of different races and nationalities. There are four churches

in town: Roman Catholic, Church of England, United Church and now our Baptist Church.

For a number of years the young people and pastor of the Glory Hills Baptist Church (Stony Plain) went to this district to conduct Gospel services. We had then only three German Baptist families living there. Our meetings were bi-lingual: English and German. Our visits were always welcome, the young people assisting very much with music and song. But it was not until the spring of 1932 that we really pressed forward with the Lord's work. Onoway was calling. Calling settlers to cultivate her soil. Stalwart and adventure-loving Canadians, courageous pioneers from the Old Country, enterprising Americans responded to the call. But greater than the call of the soil was the Macedonian call of hungry, weary and storm-tossed voyagers on the changing sea of life. It was deeply impressed upon us that God had a work for us to do here. And the Lord ever true to His promise blessed the humble but sincere efforts of His people and workers. In September, 1932, the first Baptismal service was held in this part of the Sturgeon river. Five believers, who had accepted the Lord as their own personal Saviour, publicly before a mixed gathering proclaimed Him through this act of obedience. Another Baptismal service is arranged for this summer.

At first our meetings were held in different homes. In April, 1933, we rented a vacant hotel in Onoway for church purposes. In cold and rainy weather the hotel was, however, not usable. After much prayer and planning we were led to go on with the erecting of a suitable church edifice. Many were the willing hands that assisted in erecting the church, many gifts of self-sacrifice were offered, many deeds of love were done. On July 30th, by the grace of God, we were privileged to hold the Church Dedication Service. The rainy weather at the time hindered some from coming. Nevertheless a good crowd of people were in attendance. A colorful audience filled the building both for the morning and the afternoon meeting.

The afternoon service was especially unique, not only different denominations but also different nationalities being present. English, Danish, Jewish, German, Russian, Polish people. In response to the command of our great General Jesus Christ we are urged to bring the true Gospel message to all nations. And the Baptist Church in Onoway is to be a church of all nations who would hear the story of Christ's redeeming love for erring mankind. In keeping with this command of our loving Master the dedication service was tri-lingual, Rev. Fred Benke bringing the Gospel message in the English language; Rev. A. Kujath in German, and Rev. C. Martins in Russian.

More families are moving to this district from the dry belt territory. This will strengthen the members already there and help to further the Lord's work. There is a yearning for the word of God among people in and around Onoway; especially among German, Polish and Russian Roman Catholics. Like unto the church of Philadelphia: "I have set before thee an open door," the Lord has also given to Onoway an open door. We have been requested and were privileged to present to enquiring ones during the last eight months the following Bibles and New Testaments: six in English, eight German, five Polish, three Russian and thousands of scripture tracts in these and other languages. The future for the Lord's cause is very promising.

**SWEDISH WORK:** There are two Swedish Conferences connected with the Baptist Union of Western Canada. Until this year the work was supported by voluntary contributions from the Swedish Baptists,

augmented by funds from the Baptist Union and the Swedish General Conference of America. This last year our American brethren found themselves utterly unable to help. The Canadian Swedish churches have undertaken to get along without increasing the Baptist Union's financial burden. Some of the churches have declared for self-support, while one or two of the pastors are working without stated salary.



The Mallaig Swedish Baptist Church

same fund, it will be entirely free of debt.

One special feature of the Swedish work this year is the re-organization of their Bible Institute at Wetaskiwin, Alta. Under the leadership of Dr. R. E. York, the Institute Building has been completely remodeled and the work undertaken on a much more ambitious scale. The first year now completed has revealed the great possibilities of such an institution. Forty-nine students from farm homes undertook definite and serious Bible study under Dr. York, spending sixteen weeks in residence. How better could young people be employed? Dr. York was ably assisted by Mrs. McGraw, his sister. Plans are under way for further extension.

Missionary endeavor has gone hand in hand with this educational enterprise, and it bids fair to make a definite contribution to the building of the Kingdom in Alberta. Missionary Larson has, as usual, been indefatigable in his labors for the Master.

**RUSSO-UKRAINIAN WORK** (See front page): Winnipeg and Overstone churches with Portage la Prairie appointment, are ministered to by Rev. N. Shelpuk, lately ordained.

Several hundred witnessed the open air baptism of six last summer in the Rose River, near Overstone. Five were baptized in Winnipeg at an impressive service in Tabernacle Church. Special services were held in Winnipeg, and Overstone is waiting for its turn.

Rev. Peter Kindrat for thirteen years has ministered to Minitonas and Hyas Churches, and to appointments at Dauphin, Thunder Hill a new opening, Durban, Renwer, Swan River, The Pas, and Erwood. Two were baptized at Durban, one at Thunder Hill, four at Hyas, and seven at Erwood—total of 14.

The Conference at Saskatoon last July revealed that our Russo-Ukrainian and other New Canadian brethren are making a distinct

In the Central Conference are several churches without pastors, and one more likely to become so, as owing to drought conditions there is no means of supporting ~~one~~ any longer.

Two years ago saw the erection of a new church building at Mallaig, Alta. This building is to be completed this summer with funds supplied by the Montreal Sunday School Council. When completed, thanks to the

contribution by their experience of Christ in the setting of their own nationalities and cultures.



Minitonas Congregation, Manitoba

At Minitonas, lots have been secured and logs and lumber are on the ground ready for building this summer.

The Ukrainians are an interesting and interested people, as the accompanying pictures will show. Note the different types of dress found in this one little group.

In Saskatchewan, Rev. I. Kmeta ministers to the Ukrainians south of the Saskatchewan river. His home is in Saskatoon. Early this year Rev. Peter Kindrat moved from Swan River to undertake the work on a large and different field in Northern Saskatchewan. We need a man urgently to replace him in Northern Manitoba.



Ukrainian Congregation, at Arran, Sask.



Baptism at Tomahawk, Alberta, (Rev. Y. Diduk)

In Alberta we have two Ukrainian missionaries, Rev. Y. Diduk and Rev. J. Prychodko. Two new churches have been organized by Mr. Diduk, one at Tomahawk and the other at Rockfort Bridge, both west of Edmonton. The members of these churches have almost all been baptized by Mr. Diduk. Lots have been secured in both places and logs are on the ground. It is the expectation of the members of both churches to build this summer.

Altogether there were 54 baptisms in our Ukrainian work this year.

**HUNGARIAN WORK:** The work in our Hungarian churches has been carried on with its usual effectiveness under the wise leadership of Rev. Wm. Tatter and Rev. John Monus. The annual Conference, marked by a fine spirit of devotion and consecration, was held in the Aldina church near Leask. A church, crowded to capacity, met for each session during the three days of the Conference. A new building for the recently organized church at Norbury, 60 miles northwest of Leask, was opened and formally dedicated on the second Sunday of July. This ministers to quite a large colony of Hungarians, and a number of English speaking people attend these services also, as it is the only church in that settlement. An impressive baptismal service took place in beautiful Lake Royal, when fourteen Young People were baptized into the fellowship of the Aldina church. There is great need for another Hungarian missionary in our province, as the work is altogether too great for two men. A man is to be placed in Wakaw immediately, where there is excellent opportunity for building up our church there. Rev. Wm. Tatter, as President of the Hungarian Conference, is giving a fine, wise leadership to his people. More and more our Hungarian Baptist brethren, especially the Young People, are mingling with the English speaking Baptists in Conventions, Assemblies, and Rallies, and a sense of our oneness and unity is growing year by year.

**NORWEGIAN WORK:** Rev. R. J. Jensen, after five years of service in the pastorate in Winnipeg, left for the United States. This action was forced upon him by reason of his desire to preserve his American citizenship. Since that time the church has been pastorless except for about six weeks, when it was served by the Norwegian general Missionary, Rev. O. Hansen. Negotiations are under way with the Norwegian Superintendent, and it is expected that a successor will be appointed for Winnipeg in the spring.

Rev. C. N. D. Stabell continues his work in Saskatchewan. Six have been baptized there during the year.

#### New Norwegian Baptist Church in Peace River

In Alberta Norwegian work has moved somewhat. In July and August, Rev. O. Breding conducted evangelistic meetings in a large Norwegian settlement near Valhalla. Many Baptists were found and some other people were baptized on profession of faith. A church was organized in August, and Rev. J. Simpisen of Kingman called to the pastorate. This work is financed jointly by the Baptist Union of Western Canada and the Norwegian General Baptist Conference of North America on a fifty-fifty basis.

**DANISH WORK.**—We regret exceedingly the fact that we as a Union have been unable to offer any financial support to this work. We are glad, however, that from time to time assistance has been given by both the British Columbia and the Alberta Provincial Boards. We learn with regret that Mr. Anderson has been compelled to withdraw from Vancouver, and more recently that Rev. I. Fredmund is leaving Canada to take a pastorate in Chicago. During the time that Mr. and Mrs. Fredmund have been in Canada they have endeared themselves to us. They have been fellow workers beloved, and have been the means of much blessing to many people of their own nationality. As they leave for their new sphere we pray that God's richest blessing may go with them. Five were baptized during the year.

**CZECHO-SLOVAKIAN WORK:** Rev. V. Vojta has two churches, one at Winnipeg and the other at Minitonas. They are three hundred miles apart. A new Church Home of their own is the joy of Bethlehem

Czecho-Slovakian Church, Winnipeg. Built originally by the Greek Church in their style of architecture, purchased from the United Church for \$2,800.00, on which \$800.00 has already been paid by their own people, including some not Baptists, it was dedicated in an impressive cosmopolitan service, in which all our Baptist nationalities joined, a few speaking in their own language. At Minitonas, the people expect by voluntary labor to occupy their new church home this summer. Two candidates were baptized last year; the total membership is now 99.

### The Baptist Women of the West

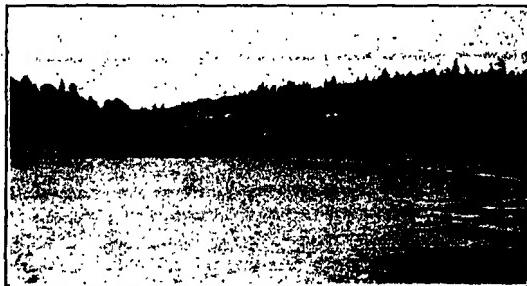
In all the work, the women right across our territory have displayed the keenest practical interest. Through their Conventions they stress missionary education and Christian stewardship. They direct White Cross work and though Western mission problems are ever pressing, they keep alive interest in Indian and Bolivia. Splendidly are they led, and loyally do they support every phase of our work. Their counsels on the Union Board are highly appreciated.

### Thanks

To all interested friends outside our territory, we desire to express our sincere thanks. The General and the Women's Conventions of the Maritimes and Ontario and Quebec have year by year made much of our work possible by their generous gifts. From England and America also has come valued support. Your support is still needed, and we know that you will not fail us.

We stand today after more than four years of unprecedented depression, with our faces forward. Like the Allies, I believe we have reached the Somme, and are about to begin that offensive that shall overtake lost ground and bring victory. Notwithstanding depleted budgets, the work has been heroically sustained through the years. He who has led us thus far will continue to lead, and with the same patience, devotion and sacrifice as has been displayed by our people during the last four years continuing to manifest itself, we shall go forward to further and fuller conquests in the Kingdom enterprise in this great Western land. Light streaks the horizon, and the dawn is heralded. May we confidently and worthily trust our God, He who when the sea blocked the way before, and the enemy pressed from behind, commanded Moses to "speak unto the children of Israel that they go forward."

Edmonton, April, 1934.

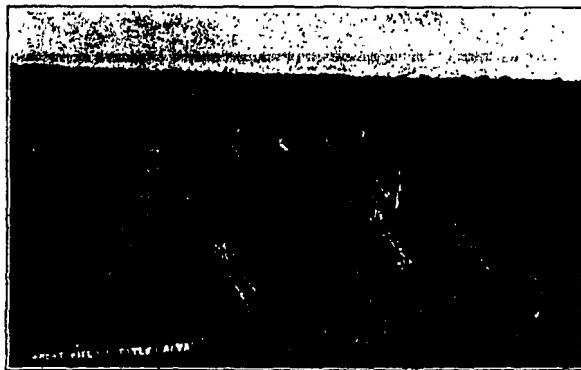


Keats Island Assembly Grounds, B.C.



BAPTIST CHURCH & PARSONAGE

Church and Parsonage, Congress, Sask.



Wheat Field Near Stettler, Alberta

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